



Of him, whose shape this Picture hath Design'd.
 Vertue, and Learning, represent the Mind. W. S.

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Farewell to the portrait is usually found in the
 book - the other is however the correct one



EPIGRAMS,
DIVINE
AND
MORALL.



BY

Sir THOMAS VRCHARD, *Knight.*



LONDON,

Printed for *William Leake*, and are to be sold
at his Shop in *Chancery Lane* neere the
Rowles. 1646.

EPICURAS

ELITE

A M D

MOTALL

THE

BY

W. THOMAS V. RICHARD, A.M.

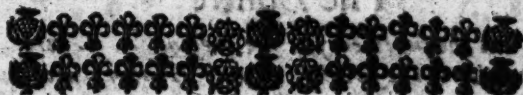
THE

LONDON

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and J. B. Smith

London



TO
THE RIGHT
HONOURABLE
JAMES

LORD MARQUIS OF

Hamilton, Earle of Arren, and

Cambridge, Lord Baron of Eren, and

Innerdale, Lord Master of his Majesties

Horfes, Knight of the most noble or-

der of the Garter, and one of his Ma-

jesties most Honourable privie

Counsell in both King-

domes, &c.

Mr. Lord,

Consider that your gracious

disposition will hold in greater account

the intentions meaning of who gives

The Epistle

then the sufficiency of the present : I here
tender to the favour of your Honours ac-
ceptance a bundle of Epigrams ; which
though they be but flashes of wit , and such,
as may with advantage receive point from
your ordinary conceptions: yet for that nothing
doth better recommend them, then vivacitie
of conceit, I cannot figure to my fancie a fitter
Patron to protect the sublimest Poems of this
Nature, then your owne Noble selfe ; of whose
valour, and prudence, even from your infan-
cie, both this and forraigne Nations will afford
an approbation so Authentick, that by the u-
niversall consent of all , that ever knew your
Lordship, the depth of experience since the me-
mory of man was never seene wedded to fewer
yeares : nor the splendor of heroicke vertue to
the astonishment of whole Armies, and Prin-
ces Palaces, more evidently apparent, then in
the magnanimity of your generous car-
riage.

What formerly, by the most vertuous , and
pregnant wits, could not bee acquired without
a long continuance of time : and was esteemed
to be incompatible with youth (and much
more extraordinary in young gallants, then
gray haire, or the Gout) hath beene still in
your Lordship, a quality concomitant to the
source of all your actions : coeuvall with the
gentle powers of your mind: and no lesse nat-
rall

Dedicatorie, on

raill, then to speake, or thinke.

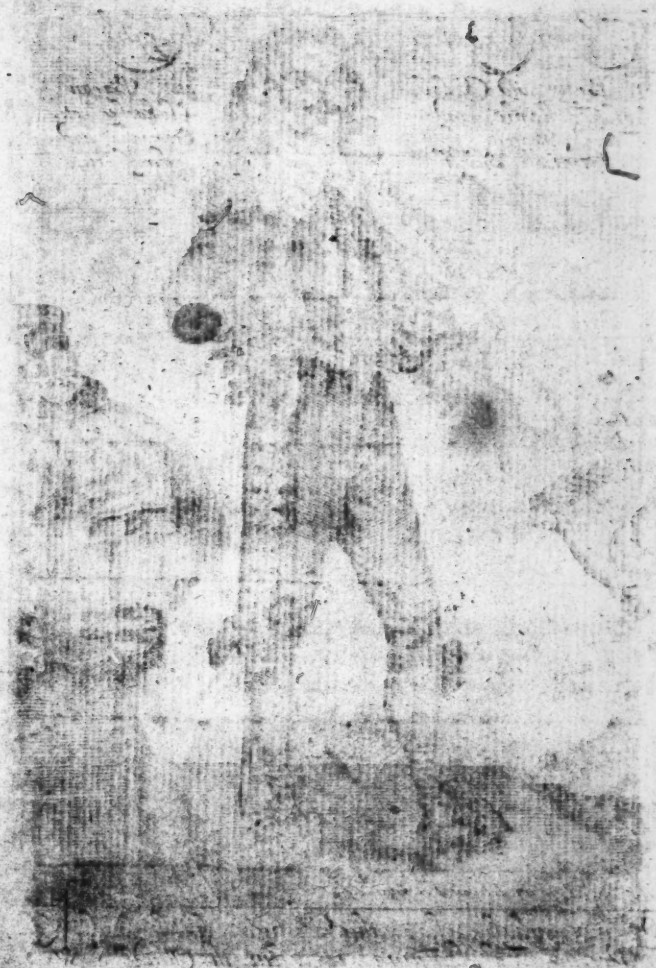
And what others, not being able to reach into (have therefore admired in the Legend of the Worthies) hath, since the yeares of discretion, bin the constant Object of your daillie exercise, and comphied with your very most neglected cogitations : which glorious, and rare endowments, out-reaching the extent of vulgar goodnesse, and seeming the more wonderfull, that it is not long since by your birth you did grace the world with the honour of your presence, doe possesse the faculties of my soule with a stedfast resolution, so unfainedly to acknowledge the absolute right, your Lordship hath over me, and the inclinations of my mind : that, as I cannot impart that portion of the fruits thereof to any, which by a prior disposition is not already yours : so may not I (though the matter be but small) without breach of duty, devote this Dedication to another.

Therefore (my Lord) you may be pleased, according to your accustomed manner, to vouchsafe a courteous entertainment to this testimony of my regard : till Fortune be so favourable, as to blesse me with the opportunity, one day to make knowne my designments more effectually yours ; for the best of my affections, being touched with the Magnetick vertue of your good parts, are fixed on you, as on their Polestar which

The Epistle, 1861

[illegible]

Thomas Vrchard:





Of him, whose shape this Picture hath design'd,
Virtue and Learning represent the Mind. W. S.

the first booke



EPIGRAMS

THE FIRST BOOKE.

To the King,

Great Monarch, since the worlds nativity,
No mind, nor body had so divine parts
To grace the State of Sovrain Majesty,
As hath your Royall person, whose deserts
Soare higher 'bove the reach of other Kings,
Then the bright Sun transcends terrestriall things.

2. *That those of a solid wit, cannot be puffed up with
applause; nor incensed by contumelie.*

What vulgar people speake (if we be wise)
Will neither joy, nor discontentment breed us;
For we ought mens opinions so to prise:
As that they may attend us, and not lead us,
It not being fit their praise should rule our actions:
Or that we shun what's good for their detractions.

The first booke

3 *A brave spirit disdaineth the threats of Fortune.*

NO man of resolution, will endure
His liberty in Fortunes hands to thrall ;
For he's not free, o'r whom she hath least pow'r ;
But over whom she hath no pow'r at all,
Nor hath she any chaine, wherewith to bind,
The inclination of a noble mind.

4. *How to become wise.*

WHO would be truly wise, must in all haste
His mind of perturbations dispossesse ;
For wisdom is a large, and spacious guest :
And can not dwell, but in an empty place,
Therefore to harbour her, we must not grudge,
To make both vice, and passion to dislodge.

5. *The wise, and noble resolution of a truly courageous, and devout spirit, towards the absolute danting of those irregular affections, and inward perturbations, which readily might happen to impede the current of his sanctified designes: and oppose his already initiated progresse, in the divinely proposed course of a vertuous, and holy life.*

MY soule shall rule my body, raigne o'r it ;
And curb the Pentarchie of sensuall charmes ;
For though they live together, 'tis not fit,
They be companions upon equall termes :

But

OF EPIGRAMS.

3

But in my mind J'l harbour such a reason,
As strongly may o'rmaster each temptation
Can be suggested to't : and choake the Treason
Of all, and ev'ry will-betraying passion :
In this judicious order the Realme,
Or little world of mine owne selfe to guide,
It is my whole intent, till J make calme,
Rebellious motions, and suppress the pride
Of flesh : then, while J breath, maintaine that right,
In sight of *Satan*, and all worldly might.

6. *That the fellowship of vertuous, or vicious people, contributes much to the bettering, or depraving of the mind.*

THAT he must needs be bad, there is some likenesse;
Who to lewd company is much affected;
For it is the beginning of a sicknesse
T'associat with him, that is infected :
Would you be good then, haunt the conversation
Of them, whose actions merit estimation.

7. *Riches without further, can make no man happy.*

AS he, whose body is not well in health,
To search for ease, from bed to bed will rise:
So to a mind, that is diseased, wealth
Is not the end : but change of miseries ;
And that, which made his poverty to vex him,
Will make his riches likewise to perplex him.

8. *what man it is, that is truly wealthie.*

WHO measures poverty by Natures rules,
And frames his mind to what he hath, is rich ;
For we can never doe, but vex our soules,
So long's we straine them to a higher pitch:
And hee, whose heart is discontented, is
But a poore wretch, though all the world were his.

9. *How a valiant man ought to behaue himselfe towards
those, that basely offer to offend him.*

HEE is beyond the reach of common men,
Who can despise an injury ; for as
The billowes of the Sea insult in vaine,
Against a Rocke : a stout breast finds no cause,
Of being commov'd at wrongs, whereof the Dart,
Refiles from him, as from a brazen Wall,
On the offender, while his mighty heart,
And noble mind, far more sublime, then all
The Regions of the Ayre, most bravely scorne
Th' inferiour dangers of a boystrous storme.

10 *Why the world is at variance.*

EACH man hath his owne sense, and apprehension,
And faith wherein he lives : but from this ill,
That each hath his owne will, springs all dissension ;
For that all men agree, their lackes but will :
Warres never raging in so shrewd a cace :
But that, if men were pleas'd, would turne to peace.

11. *How*

OF EPIGRAMS.

11. *How to be alwayes in repose.*

SO that desire, and feare may never jarre
Within your soule : no losse of meanes, nor ryot
Of cruell foes, no sicknesse, harme by Warre,
Nor chance whats'ever will disturbe your quiet;
For in a settled, and well temper'd mind,
None can the meanest perturbation find.

12. *A wise man onely may properly be said to enjoy life.*

HIs life is short, who present times neglects,
Feares times to come, and hath past-times forgot :
Or rather, while he breaths his Age, hee makes
A base abode in time, but liveth not ;
For onely hee leades, in judicious eyes,
The longest life, who lives, till he be wise.

13. *who is not satisfied with his owne fortune, how great soever it be, is miserable.*

THough the Septemvirat of Dutch Electors
Inaugurat him *Cesar* : and each one
Extoll his valour above that of *Hectors* :
In wit, and wealth surpassing *Salomon* ;
Yet if he proudly soare a higher pitch:
He's neither mighty, valiant, wise, nor rich.

14. *A certaine old mans expression before his death, to his Son.*

THat I am at the period of mine age :
 Nor you, nor I, have any cause to mourne ;
 For life is nothing, but a Pilgrimage ;
 When we have travel'd long, we must returne ;
 Let us be glad then, that my spirit goes,
 After so many toiles, to his repose.

15. *To one of a great memory, but depraved life.*

THough many things your memory containe :
 If by your mind, to matters it be led,
 Which are lesse profitable to retaine,
 Then to commit t' oblivion, it is bad :
 And whatsoever arts it comprehend :
 If it remember not on piety :
 Repentance for enormous sins : the end
 Of life, Gods judgements, and his clemencie ;
 Those necessary precepts while you take,
 You but forget your selfe : and it is weake.

OF EPIGRAMS

7

16. *how a man should oppose
adversitie.*

GAinst misadventure being resolv'd to fight,
My mind shall be the bow, whence J'l apace
Shoot back the arrows, Fortune out of spight,
Assaults me with; and breake them in her face:
For all her soverain'ties I abjure:
Her harmes I dread not: and desye her pow'r.

17. *The expression of a contented mind in povertie.*

THat I'm not covetous, is all my land, (bring :
From whence my thoughts new treasours daily
And the best moveable, which I command
Is, I buy no unnecessary thing:
By these, I of true wealth possesse such store,
That all the Kings on earth can have no more.

18. *Not time, but our actions, are the true measure
of our life.*

THat life is short, which measur'd by the span
Of time hath been of vertuous actions scant :
And one day's longer in a learned man,
Then twenty Lusters of an ignorant ;
For life is good, and 'tis the quality
Of goodnesse, that extends its quantity.

Ingratitude

19. *Ingratitude is such a common vice, that even those who exclaim most against it, are not free of it.*

IT would not be an universal cause,
Nor could each man have so true cause to fall;
In rayling gainst ingratitude; unlesse
There were some reason to complaine of all;
Thus, who have with unthankfulnesse beene met,
May from such dealing this instruction draw,
That if themselves did ever prove ingrate,
They get but justice from the *Talio*-Law,
To th'end they may from those their faults refraine,
Which they so ugly see in other men.

20 *Of Negative, and Positive good.*

NOT onely are they good, who vertuously,
Employ their time (now vertue being so rare)
But likewise those, whom no necessity,
Nor force can in the meanest vice insnare;
For sin's so mainly further'd by the Devill,
That 'tis a sort of good, to doe no evill.

21. *To one bewailing the death of another.*

YOU have no cause to thinke it strange, that he
Hath yeelded up his last, and fatall breath;

For

OF EPIGRAMS

91

For 'tis no wonder for a man to dye,
Whose life is but a journey into Death:
Nor is there any man of life deprived
For age, or sicknesse; but because he lived.

22. *Why covetous, and too ambitious men prove not so
thankfull, as others for received favours.*

WHose mind with pride, and avarice doth flow,
Remember seldome of a courte sic,
So well, as humbler spirits doe; for who
Lean's most on hope, yeelds least to memory:
Their thoughts so farre on future aimes being set,
That by past things they purposely forget.

23. *A counsell not to use severity, where gentle
dealing may prevails.*

STrive, never by constraint to crosse his will,
Whose best affection fairely may be had;
The noble mind of man being such, as still
Follow's more heartily, then it is led:

For there was never power, charme, nor Art,
That could without consent, obtaine the heart.

That

24. *That they may be alike rich, who are not alike abundantly stored with worldly commodities:*

I have of Lands, nor moneyes no large portion:

Yet, if I be content, to thinke, that. J

Am not as rich, as any, were great dulnesse;

For wealth not being in plenty, but proportion,

Though vessels have not like capacity:

They may be all of them alike in fulnesse.

25. *Virtue, and goodnesse are very much opposed by the selfe-conceit, that many men have of their owne sufficiencie.*

Ther's nothing hinders vertue more, then the
Opinion of our owne perfection;

For none endeavours to doe that, which hee

Imagineth he hath already done:

And some by thinking t'have what they have not,

Neglect the wisdome, which they might have got.

26. *How to support the contumacie of defamatorie speeches.*

IF men deservedly speake ill of you,

Be angry not at them: but at the cause,

Which you to them did furnish so to doe:

But if they still continue gainst the Lawes

OF EPIGRAMS

11

Of truth, and modesty their bad report
(While with a valiant heart, and testimony
Of a good conscience, you your selfe comfort)
Contemne those rascals, that insult upon ye;
For a reproach, by honest meanes obtain'd,
Doth full of glory to the heav'ns ascend.

27. *Of Lust, and Anger.*

Lust taking pleasure in its owne delite,
Communicats it selfe to two together:
But far more base is anger, whose despite
Rejoyceth at the sorrow of another;
For th'one is kindly, th' other sows debates;
Lust hath a smack of love; but wrath of hate.

28. *An encouragement to an impatient man in an Ague.*

Why should you in your sicknesse thus enrage;
Seeing patience doth a gen'rous mind besit?
You may be sure, it will not last an Age;
For if it leave not you: you must leave it:
Take courage then, faint not: but brave'ndure
What's'er to kill the soule hath not the pow'r.

- 29 *The firme, and determinate resolution of a courageous spirit, in the deepest calamities, inflicted by sinister fate.*

Seeing crosses cannot be evited,
 Expose my selfe to Fortune, as a Rock
 Within the midst of a tempestuous Ocean:
 So to gainstand the batt'ry of her spight,
 That though jaile, sicknesse, poverty, exile
 Assault me all, with each a grievous stroak
 Of sev' rall misery, at the devotion
 Of misadventure, ev'ry day, and night:
 Yet with a mind, undanted all the while,
 I will resist her blows, till they be broke
 In the rebounding, and without commotion,
 Till all her rage be spent, sustaine the fight:
 So that she shall not b able to subdue
 One thought of mine, with all that she can doe;
 For when sh' hath try'd her worst, I will not yeeld,
 Nor let her thinke, that she hath gain'd the field.

30. *That wise men, so speak properly, are the most powerfull men in the world.*

THe greatest power is to wise men due:
 The pow'r of all men else to theirs being nought;
 For wise men onely, what they will, can doe;
 Because they will not doe; but, what they ought:
 Such being their cariage, that their reason still
 Directs their power: and informes their will.

OF EPIGRAMS.

13

31. *To a rich man, become poore.*

YOur poverty should be the more esteemed,
That by the meanes thereof you are excemed
From stubborne servants, lying *Sycophants*,
And faigned friends : in lieu whereof, it grants
These three of a more vertuous company,
Ease, humble cariage, and sobriety.

32. *That if we strove not more for superfluities, then
for what is needfull, we would not be so much
troubled, as wee are.*

IF by the necessary use of things,
The ornaments wee measure of our honour,
And not by that, which fancy doth suggest us :
Wee will not need those wares, the Marchant brings
From forraine Countries : and withall exoner
Our minds of what might otherwise molest us.

33. *The onely true progresse to a blessed life.*

VVHo hath of conscience a profound remorse
For sins committed : and to keepe his senses
From

From all sinister practice, doth divorce
 His thoughts from their accustomed offences,
 Is in the way of vertue, which will tend
 (It being continu'd) to a happy end.

34. *That wee ought not to be excessively grieved at the
 losse of any thing, that is in the power of
 Fortane.*

ALL those externall ornaments of health, (wealth
 Strength, honour, children, beauty, friends, &
 Are for a while concredited to men,
 To decke the *Theater*, whereon the scene
 Of their fraile life is to be acted: some
 Of which must (without further) be brought home
 To day, and some to morrow; th' use of them
 Being onely theirs, till new occasions claime
 A restitution of them all againe,
 As time thinks fit, to whom they appertaine;
 Though such like things therefore be raken from us,
 Wee should not suffer griefe to overcome us:
 But rather render thanks, they have beene lent us
 So long a space, and never discontent us.

OF EPIGRAMS

15

35. *wherein true wealth
consists.*

WHo's truly rich, we ought not to esteeme
By Lands, nor goods, but by the mind; the title
Of a poore man, being farre more due to him,
That covets much, then that possesseth little;
For he is richer, doth the world neglect:
Then who possessing all, complains for lack.

36. *How difficult a thing it is, to tread in the pathes of
vertue.*

THe way to vertue's hard, uneasy, bends
Aloft, being full of steep, and rugged Alleys;
For never one to a high place ascends,
That alwayes keeps the plaine, and pleasant Valleys;
And reason in each humane breast ordaines,
That precious things be purchased with paines.

37. *A counsell to one oppressed with bondage, and
cruell disasters.*

WHars'ever be your fortune, let your deeds
With your affection alwayes jump; for by
Desiring to doe that, which you must needs:
You'l blunt the sharpnesse of necessity:
And making of constraint a willingnesse,
Be glad in spight of crosses, and distresse.

38 *How*

38. *How Fortune oftentimes most preposterously
pondering the actions of men, with a great deale
of injustice bestoweth her favours.*

Fortune with wealth, and honour at her feet:
And holding in her hand a ballance, sits
Weighing human desert, as she thinks fit:
One of the scales whereof the learn'dest wits,
Most vertuous, and of choicest parts containes;
The other being appointed for such, as
Are vicious, light, and destitute of Braines.
The light are mounted up into the place,
Where riches, and preferment lye exposed
To those, can reach them: while the other scale,
Byth'only weight of worth, therein inclosed
Is more submissively deprest, then all
That hangs on Fortunes ballance: and the higher,
That hair-brain'd heads b'advanc'd above the states
Of others in this world: so much the nigher
To want, and bondage are the wiser pates;
Of such things then, as to the disposition
Of Fortune doe pertaine, let no man wonder,
While the most wicked gaine the acquisition,
That by their meanes, the good be brought at under;
For wheresoever vice is most respected:
The greatest vertues are the more rejected.

39. *When a true friend may be best knowne.*

AS the glow-worme shines brightest in the darke,
 And frankincense smells sweetest in the fire:
 So crosse adventures make us best remarke
 A sincere friend from a dissembled Lier;
 For some being friends to our prosperity,
 And not to us: when it failes, they decay.

40. *The duty of a husband to his wife.*

THough he be head, he must not tyrannize
 Over his mate in sacred bonds of Mariage;
 For in the head the wit and judgement is:
 And therefore he, with a judicious cariage,
 Should towards her behave himselfe, respect her,
 Instruct her, love her, and from harme protect her.

41. *Concerning those, who marry for beauty, and wealth
 without regard of vertue.*

HOW can such wedded people lead their lives,
 With a respect unfainedly entire,
 Where husbands are not married to their wives:
 But money to the covetous desire:
 Where men in little estimation hold
 Womens discretion, wit, and chastitie:
 But meerely aime at handsonnesse, and gold,
 To serve their avarice, and Leacherie:
 Which fashon lately is become so common,
 That first, w^e spouse the money: then, the woman.

D

42. *The*

42. *The speech of a noble spirit to his adversary, whom after he had defeated, he acknowledgeth to be nothing inferior to himselfe in worth, wit, or valour, thereby insinuating that a wise man cannot properly be subdued: though he be o'rethrowne in body, and worldly commodities.*

I Will not of this victory be glorious:
Nor ought you for being vanquish'd to repine,
You not being overcome: nor I victorious;
Your fortune onely is o'recome by mine;
For by the force of judgment, grace, and will:
You have a mind, that is invincible.

43. *In how farre men are inferior to many other living creatures, in the faculties of the exterior senses.*

IN touching, Spiders are the subtillest:
The Bores, in hearing; vulturs, in the smell:
In seeing, Eagles, and the Apes in taste:
Thus beasts in all the senses men excell;
So that, if men were not judicious creatures:
Some brutes would be of more accomplis'd natures.

OF EPIGRAMS 19

44. *To one, who was heavily cast downe in Spirit, by reason of some scandalous speeches, blased forth to his disadvantage.*

BE not discouraged at calumnies,
Which are not (at the worst) but loads of wind;
And therefore, with a strong, and patient mind
Most easie to support, if you be wise;
For nat'rally such burthens are but light:
Unlesse the Bearers weaknesse give them weight.

Thus endeth the first Booke, of Sir THOMAS VEECHARDS Epigrams.





EPIGRAMS:

The second Booke,

1. *No crosse adventure should hinder vs from being
good; though we be frustrate of the reward
thereof.*

BY any meanes, with all your might endeavour
For honesty, whats'ever be th'event :
Although sinister fortune should dis sever
Vertue from honour, be not discontent ;
For if you be deprived of your due,
The fault is in the time : and not in you.

2. *Those*

OF EPIGRAMS.

21

2. *Those that have greatest estates are not alwayes the
wealthiest men.*

They're richer, who diminish their desires :
Though their possessions be not amplified;
Then Monarchs : who in owning large Empires,
Have minds, that never will be satisfied ;
For he is poore, that wants what he would have :
And rich, who having nought, doth nothing crave.

3. *The couragious resolution of a valiant man.*

Seeing Nature entred me on this condition
Into the world, that I must leav't, I vow,
A noble death shall be my chiefe ambition ;
To dye being ~~the~~ end of all I ought to doe :
And rather gaine, by a prime vertue, death :
Then to protract with common ones my breath.

4. *How abject a thing it is, for a man to have bin long
in the world without giving any prooffe either
by vertue, or learning, that he hath
beene at all.*

That aged man, we should (without all doubt)
Of all men else the most disgracefull hold :
Who can produce no testimony, but
The number of his yeares, that he is old ;
For of such men what can bee testified,
But that being borne, they lived long, then dyed.

5. *That a vertuous mind in a deformed body maketh
one more beautifull, then a handsome body can doe,
endowed with a vicious mind.*

EXternal comelinesse few have obtain'd
Without their hurt : it never made one chaste :
But many adulterers ; and is sustain'd
By qualities, which age, and sicknesse waste :
But that, whose lustre doth the mind adorne,
Surpasseth farre the beauty of the bodie ;
For that, we make our selves : to this, we're borne :
This, onely comes by chance : but that by study ;
It is by vertue then, that wee enjoy
Deservedly the stile of beautifull,
Which neither time, nor Fortune can destroy ;
And the deformed body, a faire soule
From dust to glory everlasting caries :
While vicious soules in handsome bodies perish.

6. *To one, whom poverty was to be wished for, in so farre,
as he could hardly otherwise be restrained from
excessive ryot, and feasting.*

YOU should not be a whit the more dejected,
Thar (as in former times) not being sustain'd,
Your fare, and dyet daily doe decrease ;
For want doing what your modestie neglected :
It is a happy thing to be constrain'd
To that, which willingly you ought t' embrace.

7. *That*

OF EPIGRAMS

23

7. *That men are not destitute of remedies, within themselves against the shrewdest accidents, that can befall them.*

IF you expect to be of toyle, and care
Sometime exceed, hope may your griefe diminish:
And patience comfort you, ere you despair,
Though both those faile, Death will your troubles
Thus are you fitly served with relieves, (finish;
'Gainst Fortunes most elaboured mischiefs.

8. *what sort of benefits one ought to bestow.*

Vould you oblige to you a friend, by giving,
Most cheerfully your favours to acquite :
Give that, which gives content in the receiuing :
And when it is, received yeelds delight ;
For if it faile in either of those two,
It will impair his thankfulnessse to you.

9. *To one, who did glory too much in the faire, and durable
fabrick of a gorgious Palace, which he had caused
lately to be built.*

BOast never of the permanence of that,
Which neither can prolong your dayes, nor houres;
For that your house is stately, strong, and great :
The praise is the artificers, not yours :
Death cares not for your Palace, who can climb,
Without a ladder to the tops of Towers :
And shortly with a visage pale, and grim
Will come, and turne you naked out of doores:
But make your body (like a Church of Marbre)
A Castle fit, a vertuous mind to harbour.

That

10 *That a contented man is rich, how little wealth
soever he have.*

HE's rich who craving nothing else, doth find
Content in the possession of his owne;
For in so much as doth concerne the mind:
Not to desire, and have is all, but one;
For if the thoughts thereof be rich, we're sure;
Fortune hath nor the skill to make us poore.

6. *How dangerous it is, to write, or speake of
moderne times.*

THough all, some errors doe commit: yet few
Having committed them, would have them told:
That talker then being displeasing which is true,
Who cannot flatter, he his peace must hold:
So hard a thing it is, to say or pen,
Without offence, the truth of living men.

12. *That the most solid gaine of any, is in the adion of ver-
tue, all other emoluments, how lucrative they so ever
appeare to the covetous mind, being the chiefeft
precipitating pusher of humane frailty
to an inevitable losse.*

Such is the thin, and ragged maske of vice,
That whosoe'r to peevish thoughts are proneft,
Will know some time b'experience, that there is
No profitable thing, which is not honest:
Nor can there be to God a man more odious,
Then he who leaves the good, for what's comodious.

13. *What*

OF EPIGRAMS.

25

13. *What the subject of your conference ought to be
with men of judgment, and account.*

L Et the discourse be serious, you impart,
To the grave audience of judicious eares:
Being either of the common-wealth, some art,
Or science, on your owne, or friendes affaires;
For if it can to none of those pertaine:
It must be idle, frivolous, and vaine.

14. *That a truly generous mind, had rather give a
cortesie, then be resting one, after the
presented opportunity to repay it.*

AS stil a greater care doth men possesse,
To keepe things well, then freely to bestowe them:
So to a noble spirit it is lesse
Laborious to give benefites, then owe them:
In whom brave actions are more naturall,
Then to the flame to mount, or earth to fall.

- 15 *To a certain Lady of a most exquisit feature, and
comely presentation: but who gloried too much
in the deceitfull excellencie of these
fading, and perishable qualities.*

THough you be very handsome, doe but stay
A litle while, and you will see a change;
For beautie flieth with the tyme away,
Wherwith it comes: nor must you think it strange,

E

That

That hardly being skin deepe in the most faire,
 And but a separable accident
 Of bodys, which, but living shadowes are;
 (And therefore frayle, it is not permanent;
 Be then not proud of that, which at the best,
 Decrepit age will spoyle: or sicknesse waite.

16 *Who is truly rich, and who poore.*

BY the contempt, not value of the matter
 Of worldly goods, true riches are possess'd;
 For our desire by seeking groweth greater:
 And by desiring, povertie's increas'd:
 So that on earth there can be none so poore
 As he, whose mind in plentie longs for more.

17 *How generous a thing it is, not to succumbe
 to pleasure, and sensualitye.*

NO great exploit can be expected from
 That man, who being profoundly plung'd in his
 Owne sense, permits himselfe to be o'rcome
 B'a foes' effeminat, as pleasure is;
 For mightie minds most pleasures doe conceive,
 When pleasures over them no power have.

18 *That we ought not to be sorie
 at the losse of worldly goods.*

THose things, which are to us by fortune lent,
 We Should sequestrat, and to such a place,
 From

From whence she may, without our discontent,
Fetch them away againe before our face;
For if we grudge thereat by any meanes:
We doe but vex our selves, and lose our paines.

19. *What is not vertuously acquired, if acquired
by us, is not properly ours.*

WHos'ever by sinister meanes is come
To places of preferment, and to walke (sure:
Within the bounds of vertue takes no plea-
Provideth onely titles for his tombe,
And for the baser people prating talke:
But nothing for himselfe in any measure;
For fortune doth with all things us besit,
Save the sole mind of ours: and Vice kills it.

20. *Riches afford to vertue more matter to worke
upon, then povertie can doe.*

FOR Temperance, and other qualities
Of greater moment, men have beene respected
In riches: but in povertie there is
This onely goodnesse, not to be dejected; (yeeld,
Whence shunning want, we means embrace, which
To vertue a more large, and spacious field.

21. *Death maketh us all alike in so farre, as
her power can reach.*

Mongst all the rites, that Nature can pretend,
In Justice, this is chiefest, and a sequell,
Which doth on Mortall principles depend:
That drawing neare to death, we are all equall;
Therefore we otherwise, then by the sense
Should betwixt man, and man make difference.

22. *A very ready way to goodnesse, and true
Wisdom.*

Who vertuously would settle his endeavours,
To mortifie his passions, and be wise:
Must still remember on received favours,
Forgetting alwaies by-past injuries;
For that a friend should prove ingrate, is strange:
And mercy is more Noble, then revenge.

23. *we ought not to regard the contumelies, and
calumnies of Lyars, and profane men.*

A Sperfions, which base people viciously
Inflict upon mens credits, I contemne;
That sentence having small authoritie,
Where he, that is condemned, doth condemne:
And to be hated by a wicked spirit,
Doth argue oftentimes the greater merit.

24. *No man should glory too much in the flourishing
verdure of his Youth.*

LEt none be proud of life ; nor thinke that longer
He then another will, because he's younger,
Enjoy his pleasures ; for though old age stand
A great way off, death alwaies is at hand ;
Who (without taking heed to time, or yeares)
No Living creature spares, when she appears.

25. *That vertue is of greater worth, then knowledge.
to a speculative Philosopher.*

WHy doe you study Morals, if you take
No paines t'abate your avarice, and lust?
For how can vertues definition make
You valiant, prudent, temperate, or just :
If you industriously purge not your mind
Of any vice, to which you are inclin'd ?

26 *Consolation to a poore man.*

THat you are poore, it should not much disheart you;
For povertie securely keepes your house
From theeves, & Robbers: and makes roome to vertue,
By banishing of pride, and the abuse
Of riches: the losse thereof, and feare of losse,
Surfets, and vices, that preiudge the health:
Which being shut out of doores, strive to compose
Your mind to quietnesse, more worth, then wealth;
For without wealth you may have happinesse:
But not without tranquillitie; and ease.

- 27 *The bad returnes of ingrate men should not deterre us from being liberall.*

THough you ingrate receivers dayly find,
 Let not their faults make you lesse Noble prove;
 It not being, th' action of a generous mind
 To give and lose so, as to lose, and give;
 For that, a churle may doe, in hope of gaine:
 But this partakes of a heroick strain.

- 28 *That riches is a sicknesse to those, that doe not possesse the good thereof, so much as they are possesse thereby.*

Some peoples senses wealth doth so bereave,
 That they to nothing else their minds can frame:
 So have they wealth, as men are said to have
 The Ague, when 'tis th' ague, that hath them;
 For it afflicts them with the maladies
 Of covetous desire, and avarice.

29. *A truly liberall man never bestoweth his gifts, in hope of recompence.*

A Hearty giver, will conceive such pleasure
 In th' onely action of his good intent:
 That though he be not met in the like measure,
 It never breeds him any discontent;
 For when he doth bestow a benefit,
 He meerly looks to the receivers profit:

And

OF EPIGRAMS.

31

And in the instant, that he guideth it,
Reapes all the vse, that he expected of it :
Vertue no other recompence allowing ;
The price of honest deeds being in the doing.

30 *That the settled quiet of our mind ought
not to be moved at sinister
accidents.*

MAn should for no infortunate event
Deprive himsele of that, which fortune is
Vnable to restore him : the content
Of mind, ease, and tranquillity of his
Reposed spirit ; for who lacketh those,
Can nothing else possesse, that's worth to lose.

31. *As it was a precept of antiquity, to leane more
to vertue, then Parentage : so is it a tenet of
Christianity, to repose more trust on the
blood of Christ, then our owne
merits.*

Vertue, not blood was thought of anciently ;
Yet blood, more then our vertue ought to please us :
For we on blood, not vertue should rely ;
Not on our vertue : but the blood of Jesus,
His blood being able to make heavenly Kings ;
Of men, plag'd here for lacke of Earthly things.

32. *Our*

- 32 *Our inclination is so depraved, that it is apt enough of it selfe to runne to sin, without any instigation, whereby to drive it forward.*

Our mind's so prone to vice, it needs a bridle
To hold it rather, then a spurre, to prick it:
For left unto it selfe, it hardly stands:
But if perverse enticements find it idle,
And push it, then, it (running on a wicked,
And headlong course) no reason under stands,
While at the windows of the eares, and eyes
Temptations enter, which the soule surpriseth,

- 33 *That there is no true riches, but of necessary things.*

THe use of money, is to have the meanes,
Whereby all needfull things may be possess'd,
Which are, but few, and small, & got with ease:
What we have more then that, 'snot wealth, but chains,
Or Fetters of the mind: and at the best,
But heapes of labour, feare, and carefulnesse.

34. *The misery of such, as are doubtfull, and suspicious of their VVives chastitie.*

Close Jealous men make not so evident
In any thing the madnesse of their braines:

OF EPIGRAMS.

33

As that, the more that they are diligent,
They have the greater hope to lose their paines ;
For their whole care, to search that, is imployed,
Which not to find, they would be overjoyed.

35. How deplorable the condition of most men is, who
though they attaine to the fruition of their prayer
it projects by counting, nevertheless the
possession of future pleasures, honours, and
commodities, never receive con-
tentment (as they ought) in the
present time.

IN things, to fortune Subject, when we get
What we did long for, we then desire
To have what we wish, uphold the former state
Which likewise, we obtaining, more require ;
For business engend both business
And hope, being the father of another hope,
Our enjoyments serve but to make place
To after aimes, whose purchase to the top
Of our ambition never reacheth ; thus
By still aspiring higher we can find
No end in miseries, that trouble us ;
Turmoyle the body : and perplex our mind :
Although we change with great varietie
The matter, which procures our miserie.

The

36. *The different fruits of idlenesse, and vnder the young men.*

AS singing Grasshoppers, a fond Youth revels
In Summer blinks : & starves when tempests rage:
But wise men (Pisnare like) enjoy the travels
Of their young years, in th winter of their age :
These by their Providence have wealth in treasure :
While those are pained for their by-gone pleasure.

37. *To a generously disposed Gentleman, who was maine
serrie, that he had not wherewith to remunerat
the favours, by the which he was obliged to
the curtesie of a friend.*

YOU have restord his kinnesse, if you owe
It willingly, and doth not prove forgetfull ;
For with all Mankind it would hardly goe :
If no man could with empty hands be gratefull :
And in what may concerne a benefite,
'Tis th'only mind refounds, and maketh it.

38. *The truest wealth, man hath it from
himselfe.*

IF you from discontents have a desire
To live exceed, the way is ne'r t importune

Your

OF EPIGRAMS.

35

Your friends with suits : but alwaies to require
Your riches from your selfe : and not from fortune ;
For your dislike, affection, and opinion
Are things still subject to your owne dominion.

39. *That the impudicity of a Lascivious woman
staines but her owne, and not her husbands honour.*

THough of her sacred Marrimoniall Oath
Your wife make no account : if what be due
To a wise Husband you performe : she doth
Bring to her selfe discredit : not to you ;
For others faults can no disgrace impart you :
(Though to your losse they tend, and make you sorrie)
No more then you can by anothers vertue,
(Though it breed joy, and gaine) reape any glorie :
'Tis our owne vertu ; & vice must praise or blame us :
And either make us glorious, or infamous.

40. *who really are rich, and who poore.*

HE, that agreeth with his povertie,
Is truly rich : while (on the other part)
He's poore, who 'midst the superfluitie
Of wealth, in new desires consumes his heart ;
For 'tis an empty mind inflicts the curse
Of poverty : and not an empty purse.

41. *How to oppose sinister fate.*

IF of misfortune you suppose a conquer
 By any other meanes, then those of vertue,
 Your troubled spirit : you bestow upon her
 Both your owne skill, and weapons to subvert you ;
 For that, wherewith you imagine to resist
 Her furie, is already in her hand :
 And which she holds extended to your breast,
 To make you plyable to her command :
 It is not then great friends, Nobilitie,
 Health, beauty, strength, nor store of worldly treasure,
 That can preserve you from her blowes ; for she
 Of all those things disposeth at her pleasure :
 But you, your selfe must furnish with such armes,
 As may defend you against vice ; and sin :
 And so you shall not need to feare her harmes ;
 For being so warded, you are happy in
 The tumults of the world : and she unable
 With all her might, to make you miserable :

42. *The deserved mutability in the condition of
 too ambitious men.*

AS is the Tortoise used by the Eagle :
 So fortune doth vaine-glorious men in eagle ;
 Who carries them upon the wings of honour
 The higher up, that they may breake the sooner.

That

OF EPIGRAMS.

.8.
37

43. *That inconueniences ought to be regarded to
which is farr off: and before hand, and not bloudy.*

TO wait for crosses, that may happen, is
The meane, whereby to beare them easily;
They not being much unlike the Cockatrice,
Which, if fore-seene by us, dyes instantly:
While unexpected misadventures kill
Joy in the breed, and tyrannize the will.

44. *Concerning those, who disdain to walke on their
owne feet, when, at any rate, they may haue
the conuenience to be carried.*

WE will not see with others eyes: nor heare (so
With borrow'd cares: yet hath fond custome
Persuaded, that we take especiall care,
Upon the feet of others still to goe:
Although our owne be nere so strong, to beare
The burthen of our bodies? I am sure,
That no man came into this world in chaire,
On horseback, or in Coach; our birth was poore,
And we must dye in no lesse poore estate:
But 'twixt those abject ends such pride there is,

F 3

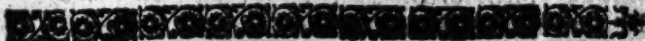
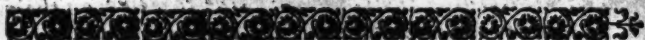
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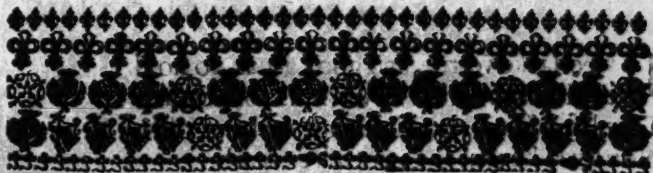
The second Booke

And in so short a course of life, so great
 Forgetfulnesse of both extremities,
 As if enjoying an immortall breath;
 We could not have beene borne: nor tast of death.

Thus endeth the second Booke of Sir
 THOMAS VICHARDS Epigrams,



EPI.



EPIGRAMS:

*The Third Booke,*1. *How to behave ones selfe in all occasions.*

NO kind of trouble to your selfe procure:
 And shun as many crosses, as you can:
 Stoutly support, what you must needs endure:
 And with the resolution of a man,
 Whose spirit is affliction-prooffe, possesse
 A joyfull heart in all occurrences.

That

2 That no man, to speake properly, liueth, but he,
that is wise, and vertuous.

For we lacke vertue and good deeds, to hold
our liues, and so we are not able to
stand against death, which is our enemy.
Not that we are not able to stand against death.

For in good minds, the liues of men consist:
And they lose mortallitie right.

3 We ought alwayes to thinke upon what we are to say,
before we utter any thing; the speeches and
talk of solid wits, being still pre-
meditated, and never using
to forget the mind.

Our tongu's the hearts interpreter, and still
In wise discourse hath but the second place:
The heart should first, ere the tongue begin; for while
The Legate speakes, the Truch- man holdes his peace.
Which order being inverted, we abuse
The heary patience, and our selves confuse.

4 That Lust, and drunkennesse are odious vices,
which make a man to sin courageously,
And pride doth swell with faire appearances:
But

OF EPIGRAMS.

41

But drunkenesse, and too much Leacherie
Are sloven, filthy, villanous, and base
For by the one Gods image being exil'd,
His Temple by the other is defil'd.

5. *A certaine ancient philosopher did hereby insinuate, how necessary a thing the administration of Justice was: and to be alwaies vigilant in the judicious distribution of punishment, and recompence.*

Seeing by the multitude of those offend,
The shame of sin's diminish'd now in such
A measure, that a common crime, in end
Will cease to be accounted a reproach:
I am affray'd, that (if iniquitie
Be suffer'd thus to propagate) it will
With bad example safer be to stray,
Then to prove singular in doing well:
Nor is this grievous inconvenience (tho
Pernicious to the state) to be withstood,
If any the least care be wanting to
Chastise the wicked, and reward the good: (risht;
Which Law each Prince should in his bosome nou-
That Vice may be suppress: and vertue flourish.

G

That

6. *That overweening impedeth oftentimes the perfectioning of the very same qualittie, where are proudest of.*

Fond selfe-conceit likes never to permit
 Ones mind, to see it selfe with upright eyes ;
 Whence many men might have attained to wit,
 Had they not thought themselves already wise :
 To boast of wisdom then, is foolishnesse ;
 For while we thinke, we're wise : we're nothing lesse.

7. *To one, who seemed to be grievously discontented with his poverty.*

Let never want of money vex your braine ;
 Seeing all contentment is in th'only mind,
 To the which money doth no more pertaine,
 Then to the Hierarchies of Angel-kind :
 Thus Gold being Earthly, and the mind sublime :
 T'abase your spirit, is a sort of crime.

8. *The resolution of a proficient in vertue.*

I Hope so little to transgresse the Law,
 My conscience will endite me, or be proud
 Of wealth, and pomp : as not to care a straw
 For Fortunes frownes : so that my deeds be good,
 Which eternize my blisse, while she makes Kings -
 T'enjoy at best, but transitory things.

That

9. *That a courtesie ought to be conferred soone, and
with a good will.*

NO man will from his heart owe that, which was
Extorted by mere importunity,
Without regard of true desert; because
It seemes to have beene gi'n unwillingly:
Who distributes his benefits that way,
Needs not then wait for a gratification
From him, whom he hath dulled with delay,
And tortured with grievous expectation;
For we acknowledge gifts according to
Th'intent of him, who doth the same bestow.

10. *The best wits, once depraved, become the most
impious.*

THe whitest Lawne receives the deepest moale:
The purest Chrysolit is soonest stained:
So without grace, the most ingenious scule,
Is with the greatest wickednesse profaned:
And the more edge it have, apply'd to sin,
Where it should spare, it cuts the deeper in.

11. *That those employ not their occasions well, who spend the most part of their life in providing for the Instruments of living.*

Some wasting all their life with paine, and sorrow,
To seeke the meanes of life no leasure give
Their thoughts, from ayming alwaies in to narrow
Whereby they live not, but are still to live;
In their whole age the fruits, that issue from
Their labours, being but hopes of times to come.

12. *An uprightly zealous, and truly devout man is strong enough against all temptations.*

That man, in whom the grace of God begins,
His soule with divine comfort to refresh,
May the whole heptarchie of deadly sins,
In spite of all, the Devill, the World, the flesh
Are able to suggest, enforce to yeeld; (shield.
Christ, being his guide; and Christian faith, his

13. *That to employ our thoughts on the study of mortality, and frailty of our nature, is a very necessary, and profitable speculation.*

BE not from death (by any meanes) a stranger:
But make her your familiar friend; that if

OF EPIGRAMS.

45

The cause require it, vilipending danger,
You may step forth t' embrace her, without griefe;
For the more boldly you intend to meet her:
The relish of your life will prove the sweeter.

14. *The Generous speech of a Noble Cavallier, after
he had disarmed his adversary at the single
Combate.*

THough with my Raper, for the guerdon,
Your fault deserveth, I may pierce ye:
Your penitence, in craving pardon
Transpassions my revenge in mercy;
And wils me both to end this present strife,
And give you leave in peace t' enjoy your life.

15. *To one, who was excessively cheerefull, for being
recovered of a Fever, wherewith he had beene
for a time extreame sorely sha-
ken.*

THat to your health you are restored, you
May in some sort be joyfull: and yet pleased
To know your dying day is nearer now,
Then when you were most heavily diseased;
For to its Journeyes end your life still goes,
Which cannot stay, nor flow it back: nor hath
It

It any Inne, to rest in; toyle, repose,
 Sicknesse, and health being alike steps to death:
 Let this thought then your gladnesse mortifie,
 That once againe you must fall sicke, and dye.

16. That the most of our contentment, while we are upon
 the Earth, consisteth rather in Negatives, as not to be
 perplexed with mentall perturbations, outward
 diseases, and other such like life-torment-
 ing crosses, then in the real fruition
 of any positive delight, that can
 befall us.

THere being no possibility, that men
 Can here enjoy a greater delectation,
 Then to possesse a body without paine,
 And mind untroubled by the meanest passion:
 Without desire of further pleasure, health,
 And a good conscience should be our chiefe wealth.

17. Why we must all dye.

IT being the law of Nations to restore
 What we have borrow'd, ther's no remedy:
 But being engaged to a Creditor,
 Who will not lose his debt: we must needs dye:
 Nor can we plead one halfe a termes delay;
 For when Death craves it, we are forc'd to pay.

of

18. *Of the covetous, and perverse inclination of the greatest part of Mankind.*

When profit goes with vertue, we respect her,
So that her very foot-steps we adore :
But if she walke alone, then we neglect her,
And will not wait upon her any more :
So basely 'gainst their consciences, most men
Descend from honour, to attend on gaine.

19. *The Parallel of Nature, and Fortune.*

A Fly, which is a despicable creature
Obtaines, beside her wings, six feet from Nature:
Yet foure feet onely, she is pleas'd to grant
To the huge body of an Elephant :
So Fortune doth withdraw her gifts from some,
Whose real worth surpasseth theirs, on whom
She hath bestowed them, as forcibly,
As Elephants in strength exceed a fly.

How

20. *How we should enjoy the delights, we have : and
contemne such, as we have not.*

Let not the want of pleasures Be unpleasant
To your remembrance : and with moderation
Make use of those contentments, which are present :
If you would ne'r be griev'd with expectation ;
For to our owne, things absent to preferre,
Frustrates our hope, when it hath bred us feare.

21 *To one, who will confide too much in the
sound temperment, and goodly
constitution of his bodily
complexion.*

Boast not of outward health; but have a care
Your soule be not distemper'd; for we find
The case of them most dangerous, who are
In wholesome bodies of a sickly mind,
Vice tyrannizing over flesh, and blood
In those, whose will, and judgement are not good.

22. *A Counsell to be provident, and circumspect in
all our actions, without either cowardise, or
temeritie.*

Doe nothing, tim'rously, and yet b'aware,
You be not rash: let prudence therefore guard
Your words, and deeds ; for he needs not to feare
What's to be shun'd, that shuns what's to be fear'd ;
Nor in the present time be vex't, who from
Things past, discern of what is like to come.

23. *Of foure things, in an equalled way vanquished
each by other.*

AS Death o'rthroweth man, and cuts his breath :
And fame most gloriously subdueth Death :
So gourmandizing time doth fame or come :
And to eternity time must succumbe!

24. *A consolation to those, that are of a little stature
not to be sorry thereat.*

NOne of a little burthen should complaine ;
You're cloth'd with flesh, and bones , and not
A little house a Gyant may containe: (supprest:
And little bulks great spirits oft invest ;
For vertue hath not such desire to find
The stature of the body, as the mind.

25. *That too much bewailing, and grieve is to be avoided
at Funerals, to one lamenting the decease of
a friend.*

IT were more fit, that you relinquish'd orrow,
Then that you should be left by it ; that may,
H What

What ever may be done, be done to morrow :
 And what to morrow may be done to day ;
 We should therefore, as soon's we can desist
 From that, wherein we cannot long insist.

26. *The vertuous speech of a diseased man, most patient in his sickness.*

MY flesh still having beene an enemy
 Unto my spirit, it should glad my heart,
 That paines, which seize now on my body, may
 Be profitable to my better part ;
 For though Diseases seeme at first unpleasant,
 They point us out the way, we ought to goe :
 Admonish us exactly of our present
 Estate : and t'us at last this favour shew,
 That they enlarge us from that ruinous,
 Close, and darke prison, which confined us.

27. *We should not be sorry, to be destitute of any thing :
 so long as we have judgments to perswade us, that
 we may minister to ourselves, what we have
 not, by not longing for it.*

TO want, what I should have, shall never make
 My heart lesse cheerfull ; reason still requiring,
 That

Of EPIGRAMS.

51

That I be pleas'd, what's ever things I lacke,
To furnish to my selfe, by not desiring;
For not to wish for things, against the griefe
Of feare, and frustrate hopes provides reliefe.

28. *That vertue is better, and more powerfull
than Fortune.*

Vertue denyeth nought, but what to grane
Hurts the receiver, and is good to want :
Nor takes she ought away, which would not crosse
The owner : and is lucrative to losse ;
She no man can deceive : she lookes not strange :
Nor is she subject to the meanest change :
Embrace her then ; for she can give that, which
Will (without gold, or silver) make you rich.

29. *How magnanimous a thing it is, in adversity,
patiently to endure, what cannot bee
evited.*

Vhar grievous weight so ever be allowed
By misadvent'rous fate, wherewith to load ye,
H 2 Shrink

Shrinke not thereat, but yeeld your shoulder to it,
 And with a stedfast mind support your body;
 For valiant spirits can not be overcome:
 Though Fortune force their bodies to succumbe.

30. *That nothing more opposeth the tranquillity of life,
 which is proper, and peculiar to wise-men, then to
 be tyed to a generality of publicke example
 in all our actions.*

Amongst the causes of our evils, this
 Is one of the most ordinary, that
 We live b'example: things which are amisse
 Supplying oftentimes the place of what
 Is rightest, and most vertuous: for there's no man
 (Scarce) holds that error, which is done in cōmon.

31. *A temperate Dyet, is the best
 Physicke.*

TO keepe a moderation in our Dyet,
 Is the chiefe meane, to be of health assured;
 For nothing sickens so, as too much ryot:
 And Feasts kill more, then Galen ever cured,
 Nor is ther Physicke, should so fully please us;
 Others expell: but this prveens Diseases.

That

OF EPIGRAMS.

33

32. *That all our life is but a continuall course, and
visitation of sinning, and being sorry for
sinne.*

WE sinne with joy : and having sin'd, we mourn,
Then kindle, after teares, new sinfull fires ;
There being a turne perpetuall, and returne
Twixt our repentance, and profane desires ;
For senses to delights are wedded wholly,
Which purchas'd reason, doth bewaile their folly.

33. *Why our thoughts, all the while we are in this tran-
sitory world, from the houre of our nativity, to the
laying downe of our bodies in the grave,
should not at any time exspaciat
themselves in the broad way of
destruction.*

SEeing the strait lodging of your mothers wombe,
Brought you to life, from whence you must depart
To the darke entry of a little tombe :
Betwixt your birth, and Buriall let your heart
Tread vertues narrow path : till you contract
To so strict bounds the pleasures of this wide,

H 3

And

And spacious world, as that you may draw backe.
 The reines of covetous desire, hate, lust, and pride;
 For by so doing, you will make your death
 A blessed passage to eternall breath.

34. *It is the safest course to entertaine poverty in
 our greatest riches.*

YOur thoughts in greatest plentie moderate,
 Left with superfluous things you be insnared :
 Let poverty be your familiar Mate,
 That Fortune may not find you unprepared ;
 For so it will not lye into her pow'r,
 T'inflict that crosse, which you cannot endure.

35. *To a Gentleman, who was extreemly offend-
 ed at the defamatory speeches of a
 base detractor.*

AT his reproachfull words doe not conceive
 The meanest grudge; for curs will still be barking
 Take

OF EPIGRAMS.

55

Nor take you notice of him, seeing a knave
Is like a scabbed sheepe, not worth the marking ;
And this your setting him at nought will make him
Swell, as a Toad, till his owne poyson breake him.

36. Of Death, and Sin.

Bodies, which lack the soules, did them inform,
Turn'd to corruption, lose their former grace :
And out of hearts corrupted breeds a worme.
Still gnawing upon guilty Consciences.
As from deceased bodies, Death withdrawes
The living soules, another life to enjoy :
So sinne, contrary to the divine Lawes,
In living bodies doth the soule destroy.
Death is not vanquish'd till the Resurrection
Of bodies, testifie the soules conjunction
And by Regeneration, sin's infection
Is buri'd in a mortifi'd compunction ;
Lesse then is death, then sinne: the tomb, then hell :
The more that soules the bodies doe excell.

37. The

37. *The advantages of Povertie.*

IF you have povertie, you have no sumptuous,
 But a most easie ghest, secure, and quiet :
 Who will preserve your mind from being presum-
 From prodigality, excessive ryot : (ptuous,
 From vicious pleasures, Robbers, and the stealth
 Of theeves, which ills befall to those, have wealth.

38. *How to make all the world peaceable.*

BY so in ev'ry man the flesh would dwell
 At concord with the spirit, that it cease
 Against its sovereignty to rebell,
 The universall world would be at peace ;
 For if there were no avarice, no hate :
 No pride, nor lust, there could be no debate.

39. *One, who did extreemly regret, his bestowing of a great benefit upon an ingrate man.*

BY giving moneyes to a thanklesse man,
 You lost the matter of your benefit :

But

But the best part thereof doth still remaine,
 Which was your willingnesse in giving it ;
 For his repaying of your gratefull action,
 Had made you gaine all, that you had received
 And getting nought, you lacke not satisfaction;
 It onely being, to give it, that you gave it ;
 Else in your gifts, a bargaine we should find :
 And not the noble acts of a free mind.

40. *Of wisdom, in speech, in action : in reality,
 and reputation.*

Wisely to talke deserveth much respect :
 Yet to live wisely (without doubt) is better :
 To be accounted wise is a great matter :
 But it is most to be it in effect ;
 Such as would follow wisdom then, let them
 Strive more for deeds, then words : for life, then fame.

41. *To one, who was grieved within himselfe, that
 he was not endued with such force, and vigour
 of body, as many others
 were.*

THough you be not so strong, as other men,
 If you have health, the matter is but small ;
 You being reserv'd for talks, more noble, then
 The labours of the body : therefore all

You

You can complaine of, is not of defect,
 But of imp^{er}itie: Nature did grant
Milo great strength, in whose regard you're weake:
 So was he weaker then an Elephant:
 His strength decay'd: but *Solons* lasted longer,
 And wise men love not, what's not durable:
 Care not for strength; seeing sickness will be stronger:
 But with your soule, as with a Sword of Steele,
 Within a sheath of Wooll, subdue temptations;
 For the true strength of Man, being in the mind,
 He is much stronger, overcomes his passions,
 Then who can with main force a Lyon bind;
 And who himselfe thus in subjection brings,
 Surmounts the power of all Earthly Kings.

42. *An encouragement to those of meane Parentage,
 not to be hindered by the Obscurity of their ex-
 traction, from the undertaking of glo-
 rious enterprises.*

THe baser, that your Parents are, the greater
 Renowne, and honour will to you redound;
 If all your actions be on vertue grounded:
 To give being more, then to receive, and better
 To have a noble life, then birth: to found
 A new Nobility, then find it founded

43. *We should not be troubled at the accidents of Fortune: nor those things, which cannot be eschewed.*

Let's take in patience, sicknesse, banishments,
Paine, losse of goods, death, and enforced strife;
For none of those are so much punishments,
As Tributes, which we pay unto this life;
From the whole tract whereof we cannot borrow
One dram of Joy, that is not mix'd with sorrow.

44. *Age meerly depending on the continuall Flux of time, we have very small reason to boast of a long life, already obtained: or be proud of the hope, hereafter to attaine unto it.*

THe present time doth fly away so fast,
That one can hardly follow't with his mind:
The Præterit's a time already past:
And seeing the futur's still to come, we find,
Both those being absent, that they are not ours:
Although they breed to us no meane vexation,
Th'one with the slip'ry thought of ill-spent houres:
And th'other, with a carefull expectation:

Thus life is almost nothing, in effect,
 Whereof two parcels never are our owne :
 The third being such, as e'r we can reflect
 Upon th'enjoying of it, is quite gone ;
 The longest time not having bounds to measure
 A reall, permanent, and solid pleasure.

Here end the first three Bookes of Sir
THOMAS VERRARDS Epigrams.




Laud to the Father, with the Son,
 and Ghost TRIUN, as fore,
 And still hath beene since times begun,
 be now, and evermore.



The Errata's.

Page 2. line 6. for, place a : p. 4. l. 14. at *Dart*, blot out *l. 1* & find
 place a : p. 5. l. 7. for find, read find. p. 7. l. 3. for *misadventure*,
 read *misadventures* l. 6. at *wish* place a : and at face 2, p. 8. l. 11
 at *law*, place a ; p. 12. l. 25, at *doe*, place a : & at *ought*, p. 13.
 l. 6. and 7. must be indented, p. 11. l. 7. at *estates*, place a, l. 19.
 before, at *all*, read *lived*, p. 31. l. 1. for *guideth* read *giveth*, l. 22
 for place a ; line 23. blot out the ; p. 35, line 18. for *at*, read *wt*,
 and place there a : page 36. l. 5. for *skilred* *skill* page 40. line
 6, at *death* place a ; l. 17. for, place a :



THE Printers to the Reader.

THough in none of the printed Copies, be all those above collected faults, yet (the Forme, in severall places happening to passe divers times the Presse, before an exact Revise was made) many of the Bookes are found to containe some, as the whole impression them all: therefore, thought we fit, for the ease of the more curious, in every penult page to subjoyne them as they are here sum'd up; willing rather to insert the totall, where the parts are wanting in their distinguish't places, then by omitting any thing of the due count, to let an error slip uncorrected.

What else hath escaped our ahimadversion, we heartily intreat the courteous, and judicious Readers to excuse, and amend: and humbly beg their favours, they may be pleased to vouchsafe an acceptance of these our endeavours with the same intention, we have offered them; the furtherance of the common good, and satisfaction of every one in particular, being all wee aime at, our chiefe ambition, and the most approved Testimony, which our consciences affoord us in the discharge of our calling.

FINIS.

